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"Walk about Zion."

AN

Historical Discourse

DELIVERED

SABBATH MORNING AND EVENING, JULY 30, 1876,

IN THE

Presbyterian Church, Jersey, Ohio,

ON THE

FIFTY-SIXTH ANNIVERSARY

OF ITS ORGANIZATION,

BY

Rev. D. R. COLMERY, Pastor.

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ACKNOWLEDGMENT.

In addition to the Church Records, I am indebted, for interesting facts pertaining to the early history of the Church, to Rev. Charles M. Putnam, former pastor, for two Historical Discourses, one delivered in 1856, at the dedication of the present church edifice, the other in 1862, on the thirtieth anniversary of his installation; to President Tuttle, of Wabash College, for important information contained in Mr. Putnam's obituary; and also to many of the older members of the Church.

D. R. COLMERY.

Jersey, O., January, 1877.

Historical Discourse.

“WALK ABOUT ZION.”—*Psalm XLVIII: 12.*

It would be very interesting and instructive to follow out, in detail, the thoughts suggested by this portion of the Divine Word.

We are under the necessity, however, on this occasion, of using the text rather as an appropriate motto, than as the subject of a discourse. But we carry out the spirit of the passage selected as we comply with the recommendation of our General Assembly in 1873, and repeated in 1875, “That the first Sabbath of July, 1876, be designated as a day of praise and thanksgiving to God, for the manifold blessings with which he has crowned us as a people. And that the pastor of each church deliver a discourse on that day, if not previously done, on the history of his church.” I observed the day designated by preaching a Centennial Thanksgiving discourse. The historical discourse I have postponed till to-day, because we celebrate the Fifty-sixth Anniversary of the organization of this Church.

The suggestion of the General Assembly is in harmony with the injunction of the text, to “Walk about Zion.”

But before we walk about *Zion*, it will be proper for us to take a little walk through the *wilderness*, where this Zion was to be established.

I have thought it would enable me to abbreviate, and that it would be the most interesting way, to present the history of this Church, under the following classification of topics.

THE EARLY SETTLEMENTS

first claim our attention. The majority of the first settlers in this vicinity were from New Jersey. Hence the name Jersey was given to the Township, and also to the village.

In the spring of 1815, soon after the close of the war of 1812, Peter Headley built a cabin on land which he had entered at the land office in Chillicothe a few weeks before. This was the first building put up in the township which was designed as a habitation for white persons. It was located on the west side of the south fork of Licking, a few rods southwest of the bridge, or east of Oren Smith's residence, on the south side of the road.

Lewis Martin had entered eighty acres of land adjoining Mr. Headley's, on the west. He was returning to his family in Virginia, where they had been sojourning, when he heard, at one of the towns east of Zanesville, of the declaration of peace. He returned to Ohio with his family, then consisting of his wife and two children, in June. Richard Osborn, his father-in-law, and Mr. Vandergriff, his brother-in-law, with their wives, and also Samuel Osborn, Mrs. Martin's brother, came with them. This company, consisting of nine persons, all went into the cabin built by Mr. Headley. They were the first to occupy it. Mr. Martin's company, with the assistance of Joseph Headley, the father of Peter, and a colored man in his employ, cut a wagon track from a point on Moot's Run, about seven miles east of this, to the place of their intended abode. The wagon was drawn by oxen. They commenced at the Worthington road, on the farm now owned by Harry Spellman. The Headley cabin, when Mr. Martin and his company first came to it, does not seem to have been very inviting. A place had been cut for a door, but it had no floor, and the ground was covered with water. It was without a floor during the time that Mr. Martin occupied it. They kept out of the water by throwing down "chunks" of wood, which, doubtless, they could easily find in the surrounding woods.

It is related that one night, soon after their arrival, the Owls, attracted by the light in the cabin, collected in great numbers on the trees, and made a hideous noise, greatly terrifying the women, who supposed they were about to be taken by the Indians. We need not be surprised to learn that some of the company, especially the women, were very much disheartened, and desirous to return to New Jersey, whence they had come.

In February, 1816, about eight months after Mr. Martin's arrival, Peter Headley, with his wife and two children, came

into the place and occupied his own cabin. Mr. Martin, in the meantime, had built a cabin on his own land, as he supposed, and had moved into it. It was located on the south side of the road, about opposite the residence of Richard Martin. This, however, proved to be on Mr. Headley's land. After living there a short time, Mr. Martin built a second cabin and moved into it. This cabin was situated on the north side of the road, and a little west of the residence of David Gray.

Michael Beam, the ancestor of all by that name in this vicinity, came in the spring of the same year, and settled on a farm north of Peter Headley's, with one quarter intervening. In September of the same year Abner Whitehead, with his family, settled on the farm recently sold by A. H. Whitehead; and Samuel Williams, with his family, settled on the farm, which is now occupied by Sylvester W. Williams and his sisters. Benjamin Parkhurst, Elijah and David Meeker, David Pephers, Amos Edgerly and some others, came into the neighborhood very soon after, perhaps the same fall.

Rev. Timothy Harris, the first minister in Granville, preached, in July, 1817, the first sermon ever preached in the township by a Presbyterian minister. Mr. Harris came into the neighborhood Saturday evening, and stopped with Mr. Whitehead, who fed his horse with green wheat cut from the field for that purpose. Mr. Green, an Old School Baptist minister, was to preach at Mr. Beam's the next day. Mr. Harris went with Mr. Whitehead to hear Mr. Green in the forenoon, and in the afternoon preached in the same house himself. The second sermon in the township, by a Presbyterian minister, was preached in June, 1818, on a week-day, at Mr. Whitehead's, by a Mr. Humphrey, a man of small stature, a missionary of the Connecticut Missionary Society, who afterwards settled on the Reserve. Mr. Birch, a local minister in the Methodist Church, sometimes held meetings at Amos Park's. Mr. Avery, an Old School Baptist minister, also preached occasionally, sometimes at Mr. Williams' and sometimes at a school house which stood on a knoll on the north side of the road, about midway from Dr. Hoskins' to Mrs. Sinnet's residence. He is represented as somewhat eccentric. It is related by one who was present at the time, that he concluded one of his sermons by a very rapid repetition of his text, thus, "*Turn you to the strong hold, ye prisoners of hope; even to-day do I declare that I will render*

double unto thee," Amen, let us pray. And after offering a short prayer, picked up his hat, went out, mounted his horse, and was off on a gallop before many of the people had time to get out of the door.

The school house just referred to was the first one built for school purposes in the township. It was built in the spring of 1819, about four years after the first settlements in the place. It was a cabin, and rather an indifferent one, even of its kind. In June, 1819, Wickliff Condit, with his first wife, came to Jersey. He built a cabin near the site of the present residence of his venerable widow and his son Eben. In the fall of 1817, two young men, brothers-in-law, the late Deacon Josiah L. Ward and Rev. Jacob Tuttle, walked from New Jersey to Ohio on a tour of observation, and returned the same season. Deacon Ward moved to Jersey in the fall of 1819, having previously purchased the farm which is now the property of Joseph W. Robb. Mr. Ward had been an elder in the Presbyterian Church of Bloomfield, New Jersey. He loved the worship of God, and could not endure the thought of living in a neighborhood where the privileges of the Gospel were not enjoyed. Previous to his purchase, he told Abner Whitehead that he "would not come to Jersey if he would not promise to aid in gathering a church and sustaining regular services. Not to do this would be to reduce their families to heathenism." So, upon his arrival, a congregation was gathered and religious services were held in his own cabin, probably the very first Sabbath that he occupied it. These services were regularly maintained Sabbath after Sabbath, and consisted of singing, reading the Scriptures, prayer and the reading of a sermon. These meetings were the germ of the Presbyterian Church of Jersey.

THE ORGANIZATION

was effected July 28, 1820, about ten months after the first meeting in Deacon Ward's cabin. The Church was organized at the house of Elias Williams. There are now no marks of a habitation left where his cabin stood, but the spot is known to a good many who yet live. It was a short distance east of Dr. Hoskins' residence, on an elevated point on the south side of the road. The Church was organized with eight members—four males and four females—whose names are as follows:

Josiah L. Ward, Abner Whitehead, Samuel Williams, Onesimus Whitehead, Phebe Ward, Abigail Whitehead, Huldah Williams and Sarah Williams. These persons, constituting this organization, all presented letters from other churches, except Abner Whitehead, who was received by examination. There were two ministers present at the organization of the Church—Rev. Timothy Harris and Rev. Matthew Taylor. The health of Mr. Harris was such, at the time, that most of the labor was performed by Mr. Taylor. The records show that Rev. Matthew Taylor was chosen Moderator, and the meeting was opened with prayer. It was resolved to adopt the Presbyterian form of church government. It was also resolved to draw up a confession of faith, a covenant and rules for discipline. The confession of faith was to be a summary of the doctrines contained in the Westminster Confession of Faith. The Confession and Covenant were to be read and assented to by the members, and were designed to be a permanent form for the reception of members into the Church. Rev. Matthew Taylor and Josiah L. Ward were appointed a committee to draw up these documents. The meeting was closed with prayer. The church thus organized met, according to adjournment, the following day, July 29th, and adopted a Confession of Faith, composed of thirteen articles, a Covenant and Rules for Discipline, composed of six articles. This mode of publicly receiving members has prevailed in this Church ever since, though the Confession and Covenant have been several times modified and abbreviated, and of late the Covenant only has been used.

At this meeting it was decided not to elect a session as the male membership was so small, and that *for the present* the government be vested in the membership of the church. It was decided, however, to elect one elder, who should be moderator when no minister was present. Josiah L. Ward was then unanimously elected, the first Elder in this Church, and Abner Whitehead was chosen Scribe. It was also "resolved to attend to the administration of the Lord's Supper on the morrow if the Lord will." On the following day, which was Sabbath, a sermon was preached in the morning by Rev. Matthew Taylor from 2 Cor. IX:15; "Thanks be unto God for his unspeakable gift." The church then publicly and solemnly gave their assent to the articles of faith and covenant, after

which the sacrament of the Lord's Supper was administered by Messrs. Taylor and Harris. In the afternoon Mr. Taylor preached again from Matthew XI:29: "Learn of me." Though we have no means of knowing anything about the character of these first sermons preached to this newly organized band of Christ's disciples, yet a favorable judgment would be formed from the appropriateness of the subjects to the occasion. The *first* in connection with the celebration of the Supper, suggesting thanksgiving to God for the gift of Christ to our world, by which the organization of the Christian brotherhood is secured, with all its accompanying privileges and blessings. The *second* suggesting to the little band, now organized into a society of disciples, their duty to seek instruction in the way of life and salvation from Christ, the great Teacher and head of the Church. The services connected with the organization of the church embraced a period of three days; the days of the month and of the week corresponding to Friday, Saturday and Sabbath of this year. So that the first administration of the Lord's Supper in connection with this church occurred just fifty-six years ago to-day.

The congregation of the Presbyterian Church of Jersey was organized January 1, 1822, nearly eighteen months after the organization of the church. The meeting was held at the house of J. L. Ward. Deacon Ward was elected Moderator and Abner Whitehead Clerk. Lewis Martin, Onesimus Whitehead and Wickliff Condit were elected Trustees. The first resolution passed by this meeting was "that this society be called hereafter by the name and style of The First Presbyterian Congregation of the township of Jersey." Four years later, in 1826, the society adopted a constitution consisting of nine articles. The *first article* defines the congregation to consist of "all such persons as contribute to the support of a preached gospel in the Presbyterian order in said congregation," and states that "all such persons shall be entitled to vote in the transaction of all ordinary business." The *third article* declares that "The approbation of the church, or session of the church shall always be necessary to the making out a call, or to the final dismissal of a minister or in retaining a minister already settled." The *fifth article* declares "all property and funds that do now or may hereafter belong to this congregation shall not be applied to the use of any denomina-

tion of Christians except Presbyterians." Then in the *ninth article* provision is made for the amendment or revision of this constitution, except "the third and fifth articles which are to remain unimpaired and inviolate." Abner Whitehead and Lewis Martin were the committee appointed to draw up the constitution.

HOUSES OF WORSHIP AND THEIR IMPROVEMENTS.

In 1821 a hewed log school house, designed also for public worship by all denominations, was raised as far as the eves. It stood in this condition a year or two before it was finished so as to be occupied. It stood within the enclosure of the present cemetery, a few feet south-west of the gate.

At the first congregational meeting, held at the house of J. L. Ward, January 1, 1822, the question of building began to be agitated. At this meeting the Trustees were instructed to secure the right to hold services in the school house near Joseph Headley's (i. e. the hewed log house mentioned above). if they could, and in case they failed in that, they were directed to purchase a suitable site for a church and burying ground. At the next meeting, held a month later, the Trustees reported that they had purchased two acres of Peter Headley, and that Mr. Headley gave another acre, situated on the cross roads west of Mr. Headley's house, that is, where S. O. Williams now lives. A subscription was raised and the land paid for, and one acre was ordered to be set apart and divided into lots for a burying ground. But in 1826 the idea of building on that site was abandoned, and it was decided to accept an offer from Isaac Whitehead to give from one to three acres, situated on a line directly south of Mr. Putnam's late residence, and on the south side of the Granville and Jersey road. A committee was appointed to estimate the cost of building a house 22 by 30 feet. And at a subsequent meeting, held a week later, it was decided to build on the above site. A subscription was taken by giving individual notes, and \$224 were raised at that meeting. Four persons gave their notes each for \$40, two for \$20, three for \$10, and one for \$4. A building committee was appointed consisting of J. L. Ward, Abner Whitehead and Wickliff Condit. I am informed that the frame of the building was erected, but owing to some dissatisfaction it was taken down

and removed by Isaac Whitehead and converted into a dwelling house for his family. It is the house in which Mrs. Sinnet now resides. So this project also failed. Those living in the west part of the congregation were desirous to have the church located nearer them.

In November, 1828, a committee was appointed to ascertain if a title could be obtained for a site near the hewed log school house, which stood in the grave yard. In August, 1829, the congregation voted unanimously to build on a quarter of an acre offered for that purpose by Lewis Headley and Abner Whitehead, Jr., on the line between them and on the north side of the road. This must have been located, says Mr. Putnam, at the point where the road running in front of his house meets the Granville and Jersey road. This decision, for some reason, was never carried out. Mr. Putnam tells us, that in less than three months after this vote was taken, when he came upon the field, the first log meeting house had already been erected. It stood near the east line of the present church lot, and a little south of the rear of this building. It was then in an unfinished condition, without roof, floor, door or windows, and was built of round logs. There is nothing on record to show how it came to be located there. It was evidently much less imposing in appearance than had been contemplated, and the probability is that the congregation informally resolved themselves into a committee of the whole, and had one of those pioneer house raisings so common in those days, and that it was done without much outlay of money. During the months of November and December this house was finished after its fashion, and there was preaching in it for the first time on the second Sabbath in January, 1830. For ten years the little band of worshippers had been without a place of worship that they could call their own. This period embraced ten months preceding the organization and more than nine years after it. During all this time the meetings had been held mostly in Deacon Ward's cabin, but occasionally elsewhere. It appears from the records that the hewed log school house was used part of the time during the years 1828-9. But at the commencement of the year 1830, the vexatious question of location and building had been settled, and the little flock seemed happy in the possession of a permanent place of worship, rustic as it was. Mr. Putnam says: "that

rough log house, probably 20 by 22 feet, though humble in its exterior and interior, and in all its arrangements, was yet a place of much interest to many persons. It was built without regard to taste or appearance, simply for the purpose of having a house in which to worship God, without the apprehension that some other persons claiming equal rights with us might wish to occupy it in our stead." The pulpit was an open platform with a desk made of two upright planks and a board resting on them, while the seats for the hearers were rough slabs, as they came from the saw mill, except that the edges were rounded somewhat with an axe or draw-knife, and auger holes were bored for the insertion of the legs. They had no support for the back, hence the favorite seats in that church, we are told, were those next to the logs. Under these circumstances it would be very difficult for mothers to hold their little children in their arms through the tedious services of half a century ago; and it is related by one of the oldest members of the church, that she has often seen several little children laid on the platform around the minister's feet, there to repose in unconscious slumber.

When they first occupied this house the congregation could nearly all be accommodated with seats next the wall, but at the expiration of the four years during which they worshipped there it had become too small to hold the people.

In November, 1831, the congregation resolved to build a new house the next season. A committee was appointed to estimate the difference in cost between a brick and a frame building. They reported a difference of about \$400 in favor of a frame building. The congregation, therefore, in December, resolved to build a frame house 32 by 45 feet. Arrangements were made for a division of the various articles needed into small parcels, and contracts were made with the subscribers to furnish them, as a matter of convenience in paying their subscriptions. The Trustees for the year 1832 were, by a vote of the congregation, constituted the building committee. They were A. D. Pierson, Charles Arnold, Peter Wolcott, Isaac Whitehead and Richard Hays. The building was not commenced till after the first of January, 1833. By the last of May of that year such progress had been made that it was occupied by a meeting of the Licking county Conference of Churches. The next Sabbath it was occupied by the congregation for

worship. The choir took their seats about the middle of the house, the rest of the congregation finding ample room between them and the pulpit. At that time the siding and studding constituted the walls. The house, however, was plastered before cold weather. The slab seats from the log house were transferred to the new, and were made to answer the purpose for about three years. The pulpit was of unplanned boards.

In January, 1836, the Trustees were directed to sell the lot formerly purchased of Peter Headley, and apply the proceeds to furnishing the meeting house. Progress had been made from year to year, but the church was not finished till some time during the year 1836. It was situated a short distance south and east of the rear of this church. There is nothing on record in reference to the cost of this building. It answered a good purpose for twenty years; then in January, 1854, a committee was appointed to secure funds for building the third house of worship.

In March of the same year it was decided to build a house 40 by 60 feet. A building committee was appointed, consisting of Wickliff Condit, Jesse Horn, E. O. Williams, Stephen Harrison and E. B. Pierson. The contract with the carpenters was not made till the summer of 1855, and they commenced their work in September following, and completed it in June, 1856. It was voted at the commencement to raise a fund of \$3000 to put up this building, and the records seem to show that to have been about its original cost. It was dedicated to the worship of God, free from debt, on the 10th of September, 1856.

In March, 1860, the Trustees were authorized to furnish the chandeliers and pulpit lamps with fixtures for burning coal oil.

January 1st, 1868, it was decided to enlarge, paint and otherwise repair the church building. The enlargement contemplated the erection of the spire. The whole matter was committed to the Trustees, and they appointed from their number a building committee, consisting of Geo. C. Harrison, Ira A. Condit and Benjamin Thompson. In January, 1869, they reported the work done and paid for, at an expense of \$1,293.54, with a small balance of money on hand. The present church building, with the improvements made thus far, has cost about \$4,237.

April 30th, 1873, a meeting was called to consider the propriety of providing a lecture room. It was resolved to raise the church and build the room underneath; but this was never carried out.

In February, 1874, a room in the village was rented, and fitted up at an expense of \$75, to be used for prayer meetings. This was used for two years. In October of the same year the Trustees were instructed to lower the furnace and make important changes in the pulpit. The old pulpit was taken away and a neat desk substituted, and the rostrum was remodeled and neatly carpeted. The wall in the rear of the desk was papered in imitation of fresco, and important changes were made in the chandeliers and lamps. These improvements were reported at the annual meeting in 1875, as costing \$226.

February 1st, of this year, another meeting was called for the purpose of deciding whether to continue to rent the room occupied for the past two years for prayer meetings, or to build a lecture room. It was decided to build, and at a subsequent adjourned meeting it was decided to attach the lecture room to the rear of the church; and at another adjourned meeting this was reconsidered, and the whole matter was intrusted to a committee consisting of S. W. Williams, S. W. Harrison and Eben Condit, with the privilege of exercising their own judgment in regard to location. The committee decided to extend the church in front, even with the projecting spire, and enlarge the gallery for the lecture room. The same committee has since been authorized to have the windows cut down and the church repainted. These improvements are now in progress. The estimated cost, when completed, is about \$1,200.

In the spring of 1873, Sylvester R. Whitehead, of Morristown, New Jersey, made a generous donation of \$500 to the church for the purpose of cushioning the seats; but with his consent, the original sum, with the interest, now amounting to \$600, is to be applied to the lecture room. This liberal gift is hereby publicly and gratefully acknowledged by the church.

There are some resolutions on record in reference to fencing the church lot, which, it seems, have never been carried out. I present these as a reminder that there are still other improvements that may be regarded as important. In 1842 a resolution was passed instructing the Trustees to raise money and fence the church. That had reference to the second church

building. In relation to the present church, we find the following resolutions under the dates given:

August 13, 1856. "*Resolved*, That a good, substantial fence be built around the church, the Trustees to raise the funds to do the same."

January 1, 1857. "*Resolved*, That the whole of the lot belonging to the church be fenced."

And again, January 1, 1858. "*Resolved*, That the old meeting house be sold, and that the proceeds be used to fence the new house."

Two years later this last resolution was so modified as to apply the funds to repairing the new church. Thus far the matter has ended in good resolves. We hereby learn that resolutions, though oft repeated, will never build a fence round a church.

A good work was done April 8th, 1876, when the congregation met and planted Centennial Memorial Shade Trees on the church lot and along the cemetery fence, which promise, at no distant day, to be both ornamental and useful.

STATED SUPPLIES AND PASTORS.

REV. MATTHEW TAYLOR, who presided at the organization of the church was its first supply. He rendered efficient service as chairman of the committee to draw up the confession of faith, the covenant and rules for discipline, and by leading and feeding the little flock while in the formative period of its history as a church. He was a missionary of the Connecticut Missionary Society. He is spoken of as an earnest and instructive preacher. At the first congregational meeting, held January 1, 1822, it was "*Resolved*, that a subscription be opened to procure something toward paying the Rev. Matthew Taylor for his services among us." And in January, 1823, it was "*Resolved* unanimously to employ Rev. Matthew Taylor for one quarter of his time for the ensuing year, if we can raise fund sufficient to pay him." Similar resolutions were passed in 1824-5. There is nothing on record to show that Mr. Taylor ministered regularly to the church during the year 1826, but children were baptized at different times and it is recorded that Mr. Taylor preached on one of those occasions. It seems that he ceased his labors some time during

that year, having served the church about six years. We have no knowledge of where he was employed the other three-fourths of his time, nor have we any information in reference to him after he left this field.

REV. SOLOMON S. MILES succeeded Mr. Taylor. In January, 1827, the following action was taken by the congregation which explains itself. "Resolved that Josiah L. Ward and Isaac Whitehead be, and they are hereby, appointed a committee to wait on the Rev. Mr. Miles of Newark and learn of him if he can be hired to preach for us, how much and what kind of pay he will take for a certain part of his time." Two weeks later the above committee reported that Mr. Miles could be hired one-fourth of his time for \$60—one-fourth in cash, and three-fourths in produce to be delivered at Newark. The congregation agreed to these terms, and a subscription was started at that meeting to raise the amount.

Action was taken by the congregation at the annual meetings in 1828-9 to continue to employ Rev. S. S. Miles, and it is inferred from the records that he served the church on these terms till the fall of 1829 or nearly three years. Mr. Miles was Moderator of the first meeting of session that was ever held in this church, which was on the fourth of October, 1828. At this meeting ten persons were received to membership in the church on examination. Two of these persons are members now, though they have both been dismissed, and after an absence of many years, have been received to membership the second time. In a letter received by Mr. Putnam from Mr. Miles in 1856, he says in reference to his ministry in Jersey. "It was almost an unbroken forest from Deacon Barnes' in St. Albans to Deacon Whitehead's in Jersey, where the road used to turn to go to Deacon Ward's. In addition to this it was most of the year very muddy; so much so that in many places the horseman was under the necessity of turning out through the timber to get along. We did not think of traveling with a buggy. Ministers in those days were glad to get anything that was good for food or raiment. There was one considerable revival during which a number of young people were hopefully converted." Mr. Miles* is still living,

* Since deceased. Died Oct. 6th, 1876; age, nearly 82 years.

He is put down in the minutes of the General Assembly as honorably retired, and resides at Gilson, Ills.

REV. CHARLES M. PUTNAM was the first settled pastor of this church. He was born at Harmar, Ohio, February 24th, 1802. He graduated at Yale College in 1826, and at Andover Theological Seminary in 1829. He visited this church in November of the same year, under the auspices of the American Home Missionary Society. The result was his settlement for life.

Mr. Putnam preached his first sermon to this church in a small log school house which stood on the side of the hill east of Mrs. Sinnet's residence, and a little west of the bridge over Mile Run, on the north side of the road. He continued to preach to this congregation about one-fourth of the time till the 8th of June, 1831, when the congregation resolved to make an effort to raise \$200, in order to receive more of his time. Having succeeded in this effort, they decided, on the 29th of June, to make out a call and settle him as pastor. In January, 1832, Mr. Putnam expressed his willingness to accept the call, and he was installed on the 22d of February following, in the old meeting-house. The committee on Installation consisted of Rev. Messrs. Culbertson, of Zanesville, Little, of Granville, and Wallace, of Guernsey county, Ohio. The pastorate constituted by this installation embraced also the Congregational Church of St. Albans, then connected with the Presbytery on the plan of union. The two congregations applied that year to the A. H. M. Society for \$100 to aid them in raising a salary of \$400, but only received \$75. In order to secure the \$200 proposed to be raised by this congregation, three individuals subscribed each \$25, and another \$20. These were very liberal subscriptions for those times. On this arrangement, Jersey was to have three-fourths of the time. The pastoral relation to the St. Albans Church continued only about two years, because they wished to have a minister half the time. This church, at the time of the installation, had a membership of sixty-nine. Twenty-six of this number had been added under Mr. Putnam's ministry during the two and one-fourth years preceding his installation. In this connection Mr. Putnam adds a few words to what has already been said, that are suggestive of some of the privations of pioneer life, and show us how the people prized the privileges of the Gospel. He says: "Our post-office was at Granville. The roads

having been but little worked, were much worse than they are now. The conveyances were far less convenient and much less comfortable. But the people from the extremes of the congregation found their way, whether on the Sabbath or week-day, whether in daylight or at night, to the log house, and were not drawn from it to any other meeting, whether a minister or the elders conducted the exercises, or whether there was preaching or only a prayer meeting. The common feeling, whether of church members or of others, seemed to be, as we have a *home*, we should show that we love it. Thus there was a remarkable uniformity in all the assemblages."

In 1838 arrangements were made to secure the services of Mr. Putnam for the whole of his time, and from that date till near the close of his life, he gave all his time to this church. His ministry here covered a period of nearly forty years. And not only this church, but also this entire community, is greatly indebted to the life-long labors of this servant of God, for the predominant moral and Christian influences which prevail among us. He first tendered his resignation in February, 1869, on account of failing health. His letter of resignation showed the strength of his attachment for his people and his interest in their welfare. It was not accepted, however, till the last of July following, when a call was made out for his successor in the pastoral office, but he was released from all the labors of his pastorate, and retained as *pastor emeritus* by the congregation, as a token of their affection for him. Dr. J. F. Tuttle, who was several years under his ministry and knew him well, pays the following tribute to his memory in his obituary:

"At the foundation of his success was a piety which was as abiding and apparent as light. No man questioned his goodness. It may seem a refinement of terms, but his piety was associated with the most positive integrity of character and life. These two noble characteristics were united to a third, that of personal benevolence. He had a tender heart for the sorrows of his parishioners, which his somewhat blunt manner could not conceal. Not aiming to be brilliant, he was better in being always and everywhere a man of good sense. Many men could deliver a sermon more fluently, but none with a richer flavor of sincerity. Rarely absent from his post,

sustained by a people that confided in him, his long life in one pulpit became his eulogy, known and read of all men."

In less than a year after his resignation was accepted he was taken from the scene of his earthly labors to his reward on high, and doubtless, with the approbation of the Master, *"Well done, good and faithful servant."*

His funeral services were conducted by those who had been his co-laborers in the ministry for thirty years or more—Dr. Kingsbury, of Putnam, and Rev. T. W. Howe, of Pataskala. His sepulchre is here among you, on the scene of his life-long labors, and all around him are the graves of many honorable and devout Christian men and women who shared with him the privations of pioneer life, and aided in laying the foundations of Zion in this community. Together their bodies slumber in the dust, awaiting the resurrection of the just.

REV. ANDREW THOMAS was the second pastor. He was born and educated in Scotland. He came from the United Presbyterian Church into our connection. At a congregational meeting, held July 31st, 1869, a call was extended to him from this church, which he accepted. His installation took place on the 23d of November following. Dr. Kingsbury preached the sermon; Rev. T. W. Howe presided and gave the charge to the pastor, and Rev. H. McVay gave the charge to the people. Mr. Thomas ministered to the church a little more than four years, and resigned his charge on the 12th of October, 1873.

REV. DWIGHT B. HERVEY was the third pastor. At a congregational meeting held December 14th, 1873, a unanimous call was extended to him. He accepted the call, but did not enter upon his labors till the first of April following. Mr. Hervey was born at Martinsburg, Ohio. He received his collegiate education at Jefferson College, Pennsylvania, graduating in 1858, and graduated at the Western Theological Seminary in 1861. He had been pastor of the Presbyterian Church of Mt. Vernon, Ohio, for twelve or thirteen years preceding his acceptance of the call from this church. He was installed pastor here on the 14th of April, 1874. Rev. W. P. Shrom of Zanesville, preached the sermon and charged the people, and Dr. Kingsbury, of Putnam, presided and charged the pastor. Mr. Hervey's pas-

torate here was of short duration, but it was at one of the most interesting periods in the history of the church. A few weeks after he took charge of the church, it was his privilege to receive to membership the largest number ever received, at any one time, into this communion. But this will be noticed more fully in another connection.

In the summer of 1875 a call was extended to Mr. Hervey from the Presbyterian Church of Granville, which he felt it his duty to accept. His resignation was accepted with much regret by the people; and only because of his statement that his convictions of duty were clear in his own mind. He closed his labors the last of August, 1875.

Your present pastor, Rev. D. R. Colmery, was blessed with a pious parentage, and a pious ancestry as far back as memory reaches. He was born in Washington county, Pa., May 4th, 1829; graduated at Miami University, Oxford, Ohio, in 1854, and at the Western Theological Seminary in 1860. By invitation of the session, I supplied this pulpit the last Sabbath of November and the first Sabbath of December, 1875. At a congregational meeting held December 15th, as the record shows, a unanimous call was extended to me to become your pastor. On the first Sabbath in January, 1876, I commenced my labors as pastor elect, and was installed on the 13th of June. Rev. A. D. Hawn, of Zanesville, preached the sermon, Dr. O. H. Newton, of Mt. Vernon, delivered the charge to the pastor, and Rev. D. B. Hervey presided and charged the people.

Having entered so recently upon this field of labor, I am happily relieved of saying anything in regard to myself. Let us cherish the hope that the present relation has been constituted by direction of the Great Head of the Church, and unitedly pray that it may be blessed, and God's name glorified in the salvation of many souls.

ELDERS.

Since the organization of the church there have been nine elections held for elders. The whole number of persons elected has been twenty-one. Of that number only two have declined to serve, and one of them consented to serve after being elected the second time. This makes twenty who have served, or are now serving, in the office of the eldership in this church.

Their names, with date of election, death, dismissal or resignation, and time of service, I will give in the following tabular form:

<i>Names.</i>	<i>Elected.</i>	<i>Removed.</i>	<i>Served.</i>
Josiah L. Ward.....	July 29th, 1820.....	Died, 1851.....	31 years.
Isaac Whitehead.....	April 12th, 1826.....	" 1857.....	31 "
Lewis Martin.....	" " 1826.....	" 1872.....	46 "
Abner Whitehead	Sept. 4th, 1833.....	" 1852.....	19 "
William Thompson	" " "	Resigned, 1842.....	9 "
Charles Carter.....	Oct. 17th, 1845.....	Died, 1850.....	5 "
Lewis Condit.....	" " 1845.....	" 1848.....	3 "
Abram L. Whitehead.....	" " "	Dismissed, 1875.....	30 "
William Radley	June 16th, 1852.....	Died, 1868.....	16 "
C. Nelson Pierson.....	" " "	" 1866.....	14 "
Andrew D. Pierson.....	" " "	" 1869.....	17 "
Benjamin Thompson	April 18th, 1866	Resigned, 1876	10 "
Ira A. Condit.....	" " "	Declined,	
J. B. Condit.....	" " "	"	
Ira A. Condit.....	April 22d, 1869.....	Resigned, 1876.....	7 "
Eben Condit.....	" " "	"	7 "
W. W. Whitehead	Aug. 10th, 1872.....	"	4 "
A. H. Whitehead.....	Aug. 10th, 1872.....	"	4 "

ELECTED ON THE ROTARY PLAN.

Benjamin Thompson.....	Re-elected May 13th, 1876.....	For 3 years.
Ira A. Condit.....	" " " "	" 3 "
Samuel H. Ward	Elected May 13th, 1876.....	" 2 "
Benjamin T. Carter.....	" " " "	" 2 "
Stephen W. Harrison.....	" " " "	" 1 "
Sylvester W. Williams	" " " "	" 1 "

Of the eleven persons included in the first five elections, only one is living—Abraham L. Whitehead—who was recently dismissed to the Presbyterian Church of Pataskala with honorable commendations, after thirty years' service as an elder in this church. The names of the other ten who have finished their course and entered into rest, and whose sepulchres are all with us, are cherished with fond remembrance, for their faithful service and exemplary christian deportment.

A suitable tribute to the memory of Lewis Martin, and a grateful recognition of God's goodness in sparing him for forty-six years of faithful service in the eldership in this church, is put on record by the session.

At a meeting of session, held January 28th, 1876, a resolution was adopted to call a congregational meeting to vote on the question of "Rotary Eldership." The time fixed was the 9th of February. At that meeting the vote resulted in favor of its adoption—thirty-one for and twenty-six against. Accordingly, the session, at a subsequent meeting, in order to open the way for the inauguration of the rotary plan, tendered their resignations, to take effect on the 13th of May, and appointed that day as the time for a new election, and recommended the election of six elders—two to serve for three years, two for two years, and two for one year. The election was held on the 13th of May, and the result is given in the preceding tabular form. The persons who were elected on the rotary plan have all been ordained and installed, and with the pastor, constitute the present session of the church.

Josiah L. Ward was elected to fill the office of Deacon on the 12th of April, 1826, and was the only person ever elected to that office in this church.

The names of Trustees are given in the appendix.

We pass on, and speak next of

THE MEMBERSHIP.

I have made out a complete roll of the membership from the first, giving the year of their reception and date of removal by death or otherwise. It would be too tedious to present all these names here. I can only review the roll in a summary way. The whole number of members received is 483. Of this number, 201 were males and 282 were females. Received by profession of faith in Christ, 297, and by certificate, 186. Died in connection with this church, 87. Dismissed to other churches, 222. Names stricken from the roll, of persons who had left without letters, 12. Suspended, 6. Present membership of the church, 156.

We have a goodly number of veterans in the Lord's army. Two have been members for more than 50 years. Mrs. Phebe M. Berger has been a member for 55 years, having united in 1821, the next year after the organization. Mrs. Nancy Condit united in 1824, and has been a member for 52 years. Samuel H. Ward and Mrs. Lucinda Sinnet united with this church by profession of faith 48 years ago, at the first meeting of the

session. Mr. Ward was dismissed in 1851, and received again in 1876. Mrs. Sinnet was dismissed in 1842, and received again in 1853. There are nine who have been members for more than forty years. J. Nelson Williams and Mrs. Martha Williams, his wife, Mrs. Nancy Reece, Mrs. Lora Wolcott and Mrs. Elizabeth A. Ward, united in 1831, and have been members for forty-five years. Edwin Marsh and Mrs. Hetty Whitehead united in 1832. Mrs. Whitehead* was dismissed in 1834, and received again in 1838. Benjamin Thompson and Mrs. Elizabeth Marsh united in 1833, and have been members forty-three years.

The following persons have enjoyed an uninterrupted membership of more than thirty years: Mrs. Charlotte Thompson, united in 1837; Mrs. S. W. Pierson, Joseph M. Martin and Mrs. Elizabeth P. Crane, in 1839; Mrs. Mary W. Capell, in 1840; Dr. Ezekiel Whitehead, Mrs. Jane E. Pierson, Mrs. Jane Martin, Mrs. Mary M. Williams and Mrs. Meritta B. White, in 1842; Mrs. Martha Harrison, in 1844, and Silas Monroe, in 1846.

The following persons have been members between twenty and thirty years: Ira A. Condit, Charles Monroe, Mrs. Lucinda A. Metcalf, Mrs. Helen C. Mead, Mrs. Mary Robb, Asa H. Whitehead, N. B. Lenington, Lewis C. Marsh, Mrs. Jane B. Marsh, W. W. Whitehead, Mrs. Jane D. Bracken, Miss Huldah Williams, Mrs. Margaret Monroe, Mrs. Sarah E. Edgerly and Mrs. Emily J. Osborn.

The list becomes too long to enumerate those who have been members less than 20 years. Six persons have entered the ministry who have gone out from this congregation. Rev. J. J. Ward, a son of Josiah L. Ward, is now settled at Kasson, Minnesota. It does not appear that Mr. Ward was ever a member of this church, but this is where he was raised, and doubtless it was here, while under the parental roof, and under the influences of the Gospel, that such impressions were made upon his mind as afterward led him into the church and the ministry.

Rev. Joseph F. Tuttle, D.D., President of Wabash College, united with this church in 1834, by letter, and was dismissed in 1835. He is the son of Rev. Jacob Tuttle, deceased. For

* Died August 18th, 1876.

several years, during the period of his youth, he made his home with his uncle, J. L. Ward.

Rev. George Thompson, now of Leeland, Michigan, united with this church, by profession of faith, in 1833, and was dismissed in 1836. For about six years he was a missionary in Africa, and has published several books* giving valuable information in regard to that field. Rev. Elias Thompson, his brother, united with the church by profession, in 1842, and was dismissed in 1844. He is settled at LeRoy, Minnesota. They are sons of William Thompson, one of the former elders of this church.

Rev. William C. Condit was the son of Lewis Condit, one of the deceased elders of this church. He was raised in this congregation, but was not a member here till since he entered the ministry. When broken down in health and unable to labor in the ministry, he returned to the home of his boyhood, and was, at his request, received to membership in this church in 1869, and dismissed in 1870, and is since deceased.

Rev. Douglass P. Putnam, son of Rev. Charles M. Putnam, was received by profession of his faith in 1861, and dismissed in 1870. He is now settled in Monroe, Michigan. One of the lady members of this church went out as a foreign missionary—Miss Mary A. Capell. She united with this church in 1837, and was dismissed in 1842. She went as a missionary to India, and was married while there to Rev. Mr. Murray, also a missionary; and after being on that field for a number of years, returned to this country, on account of the ill health of her husband. They now reside in Massachusetts. Many others have gone out from this church to fill positions of usefulness in other churches, and we know of several now in the ministry who are the children of former members here. Some one who has had a longer acquaintance with the congregation than I have, could, no doubt, name many others who are worthy of honorable mention.

We pass on to notice

THE AUXILIARY ORGANIZATIONS.

Prayer meetings have been held regularly ever since the first meeting in Deacon Ward's cabin. It has always been a custom

* "Thompson in Africa," "Palm Land," "Letters on Africa," in 3 vols., to Sabbath School Children. He is also the author of two other books—"Prison Life" and "Prison Bard."

in this church to have such meetings on the Sabbath, when without a minister, conducted by one of the elders. And no one among the older members of the church, with whom I have conversed, has any recollection of a failure to hold services on the Sabbath. It is not known when the regular weekly prayer meeting was instituted, but it was at a very early day.

A young people's prayer meeting was established about the middle of February, 1874. The young men of the church take turns in leading these meetings. The original design was to develop Christian activity among the young converts, by affording them an opportunity to hold meetings among themselves, where they would be less liable to embarrassment. This end has been attained. Nearly all the young men take part in these meetings, and are ready to take their turn in leading them. Two weekly meetings were started at school houses in the country about the same time, one of which is still maintained, with a good degree of interest. These weekly prayer meetings are well attended, and a much larger portion of the membership take an active part than in most churches.

The monthly concert of prayer for missions is also regularly sustained. There is nothing to show when it was established. The first mention of it on the records is in 1859, when the time for holding it was changed to take the place of the second service on the first Sabbath of each month. It is still held at this time, and I am not able to discern any difference between the attendance on these meetings and the regular Sabbath evening services.

A Woman's Foreign Missionary Society was organized in 1874, auxiliary to the Presbyterial Society. This Society holds its meetings monthly. They are mostly devotional, but the necessary business is also transacted at these monthly meetings. They are interesting and profitable to those who attend. Last year the ladies of this Society contributed about \$35 to the Board of Foreign Missions.

An Orphan's Aid Society was also established in 1874. It holds its meetings semi-monthly, and is doing a good work. Last year its charitable distributions amounted to more than \$60.

The Sabbath School was organized at an early day, but the early records have been lost, and it is impossible now to fix

the date.* It was organized in the hewed log school house which stood in the grave-yard. Abner Whitehead was the first superintendent, and held the position till removed by death, having served somewhere between twenty and thirty years. And it is stated that he was scarcely, if ever, absent a Sabbath during all that time. His sister-in-law, Miss Phebe Condit, was active in securing the organization, and was a faithful worker till death called her from her post of usefulness in 1828.

In the absence of the records, I can do little more than to give the succession in the office of Superintendent, which was, after Mr. Whitehead, as follows: William Thompson, Charles Carter, C. Nelson Pierson, Benjamin Thompson, James Condit and L. C. Marsh. So far as we can learn, regularity and punctuality have been characteristics of all the Superintendents. Mr. Marsh has been Superintendent for the last seven years, and has only been absent one Sabbath during that time. The school has been larger this summer than for many years, and it is believed, larger than at any previous period in its history. It is now composed of sixteen classes, children and adults, with an enrollment of 185 scholars, and an average attendance for six months, ending with the first of July, of 96. The largest number of scholars present on any Sabbath during the summer was 127.

ACTION ON QUESTIONS OF PUBLIC INTEREST.

During the pastorate of Mr. Putnam there are some things on record which show the position of the Session and the sentiments of the congregation on questions that were agitated.

The Session took a decided stand on the subject of Temperance, as is evident from the following action taken June 3, 1834: "Resolved that in the opinion of this Session it is inexpedient to receive any person to the communion of this church who will not pledge himself to total abstinence from the use of ardent spirits as a drink." And in 1839 a committee of Session was appointed to see a member in reference to whom it was reported that he had sold corn to a distillery. There seems to have been

* I am informed that as early as 1817, Mrs. Huldah Williams was accustomed to gather the children of the neighborhood together on the Sabbath, during the summer season, to catechise and instruct them. The formal organization of the school, however, was probably not effected till some time between 1822 and 1826.

considerable excitement on the vexed question of Slavery, but there is no evidence that it ever produced any rupture as in many other churches. In 1837 the following action was taken: "The Session, having considered the subject of Slavery, believe that all who persist in claiming the right to hold their fellow-men as property, all who buy and sell them, all who obstruct their acquisition of knowledge, all who are in any way guilty of oppression, are unworthy of the fellowship of the church of Christ." In 1838, at the annual congregational meeting, a motion was made and seconded, "That this house be opened to hold abolition meetings in." It was decided in the negative. In 1839 a motion was made and seconded in the Session to request the Moderator to preach on the sin of slavery. It was discussed at considerable length, but did not pass. And in 1840 a meeting of the congregation was called to consider the propriety of opening the meeting house for anti-slavery lectures. The following resolution was adopted: "That the meeting house be opened for anti-slavery lectures to be delivered by ministers whose standing and character shall be approved by the pastor of this church."

There is enough on record to show the position of the pastor and Session in reference to the unhappy division of the Presbyterian Church into Old and New School. Under date of August 2, 1838, there is the following minute on the Sessional records: "Spent a considerable time in conversation respecting the state of the Presbyterian Church, resulting from the action of the General Assembly of 1837." And at the next meeting, August 13th, "Conversed respecting the condition of the Presbyterian Church." Then, in October, the following action was taken: "Resolved that Session approve of the course pursued by our pastor and delegate, (which was William Thompson), in opposing a division of the Synod of Ohio at its late meeting."

In this connection I would say that a careful supervision was exercised over the membership of the church. In 1835 the following action was taken: "Resolved that it be a standing rule that at the first meeting of Session after each administration of the Lord's Supper the roll of church members be called, and inquiry be made respecting absentees, and in each case of absence, in which no sufficient reason for it is known to any member of Session, a committee shall be appointed to visit the individual and report to Session." This rule, though it evidently devolved much labor on the session, was faithfully observed for more than

twenty years. Absent members who had neglected to ask for letters, and others who had neglected to use them when given, were written to and reminded of their neglect of duty. The members of Session were also held to a strict account for absence from its meetings. Usually their reasons for absence were sustained, but sometimes it was voted not to sustain them.

BENEVOLENCE.

The first benevolent contribution on record was made in 1824 to the cause of Home Missions. It was taken by subscription. The amount raised is not given. The record of collections taken is not full, but we have sufficient to show the development in benevolence with the growth of the church. It has never failed to contribute annually to Home and Foreign Missions since 1833. With the year ending April 1, 1833, the aggregate amount for the two objects was \$15. In 1834 it was \$3.60. This is the lowest amount on record. In 1835 the contribution to these objects was \$40. In 1843 it was \$111. After this date it varied, sometimes above and sometimes falling a little below \$100, till in 1860 it amounted to \$160. Up to that date there had not been collections taken for more than three or four of our own Boards in the same year. Six or seven collections were generally taken, but they were mostly for societies that were not denominational in character, as the American Bible Society, the American Tract Society, Seaman's Friend Society, American and Foreign Christian Union, and some others. One and another of our own Boards was added from time to time, but it was not till the year ending April 1, 1873, that a contribution had been made to all the Boards of our own church the same year. Since that time the church has contributed annually to all the Boards, besides giving to various other benevolent objects.

The following is the aggregate amount contributed annually to the Boards for the past four years: With the year ending April, 1873, \$419; 1874, \$281; 1875, \$454; 1876, \$330.

In the exhibit of benevolent work in the Synod of Columbus for the year ending April 1, 1876, where the churches are arranged in the order of the average per member for the Boards, this church stands fourth on the Presbyterial roll of 48 churches, and ninth on the Synodical roll of 166 churches. We may congratulate ourselves on our good standing, and I trust that we will all cherish a proper ambition to maintain it in the future.

REVIVALS.

The growth of this church for the most part has been gradual, but it has enjoyed some of those seasons of refreshing from the presence of the Lord. It seems to have been greatly blessed soon after its organization. In 1821, 18 persons were received by profession of their faith, which shows a more than ordinary degree of interest. This was under the ministry of Rev. Matthew Taylor. In 1828, at the first meeting of the Session, there were 10 received on examination. This is evidently the time referred to by Mr. Miles in his letter. In the historical discourse preached by Mr. Putnam, February 22, 1862, it being the 30th anniversary of his installation, he says: "There have been at least eight periods, varying in length from three or four weeks to as many months, when from two or three to thirty or forty persons would meet their pastor for personal conversation concerning the well-being of their souls. In most of these seasons, but not in all of them, there were extra public services, in some cases protracted to eight or ten days." The seasons referred to must have been in the following years when the largest numbers were received on examination: In 1831 twenty-three were received, in 1833 eight, in 1839 nine, in 1843 twenty-two, in 1846 eleven, in 1848 seven, in 1852 twenty-seven, and in 1861 thirteen. But the most remarkable visitation of the Spirit occurred in January and February, 1874, commencing with the observance of the week of prayer. The church was without a pastor at the time. Mr. Hervey had been elected pastor, but he was not yet on the ground. After the meetings had been in progress two or three weeks the interest became general. Mr. Hervey was present a few days at different times, and preached once or twice, but only on the Sabbath. Brother Rife, the Methodist minister on this circuit, was also present a short time and preached once or twice during the week. This was all the preaching that was done on the occasion. The meetings were mostly for prayer and conference, and were conducted by the people themselves. They were thrown upon their own responsibility. A spirit of prayer was given them and they had a mind to work. There was no human instrumentality to which they could look. They felt their dependence on a higher power; and what could they do but go to God for help. This they were enabled unitedly to do, and God, whose ear is ever open to hear the cries of his people, and who never despises a broken heart, opened the windows of heaven

and poured out his blessing in rich profusion. As a result of these meetings more than fifty persons were added to this church, by profession, in May following, and a goodly number to the Methodist Church. That this was a genuine work of grace no one can doubt who has witnessed the permanent good results to the churches and community. But there have been days of darkness and discouragement also in the history of this church. There have been four years in which there were no additions, viz: 1825-26, 1863 and 1873. Four years in which there was only one addition each year, viz: 1823, 1827, 1830 and 1854. Four years in which there were only two additions each year, viz: 1822, 1853, 1859 and 1869. And five years in which there were only three additions each year, viz: 1829, 1838, 1841, 1844 and 1847. Thus the history of this church is like that of every other church, and accords with what we see in nature: alternate sunshine and cloud—alternate light and darkness. But after the night the day returns, and after the drouth the plentiful showers come. But with such alternations as are common the church has enjoyed, in the main, a steady growth, and to-day it occupies a position of greater usefulness than at any previous period in its history. The indications for the future are hopeful. Only let us be faithful in duty, and earnest and importunate in seeking the baptism of the Holy Ghost, and our highest anticipations will be more than realized, for "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God."* This *walk about Zion* is suggestive of many

CLOSING REFLECTIONS,

but they can only be intimated. We should cherish the memory of the fathers and mothers in Israel, who have endured the trials and privations of pioneer life and have laid the foundations of Zion in the native forests. We should imitate their virtues and their self-denying efforts for the cause of Christ, and let our influence be felt in helping to establish Zion far out upon the frontiers of our own country, and in every part of the heathen world.

*The cherished hopes here expressed were not vain. Since the above was written we have enjoyed a gracious baptism of the Spirit in this community, the immediate results of which are forty-six additions to the Presbyterian Church,—forty-two by profession; and twenty-four additions to the M. E. Church,—nineteen on probation, and some others who will connect themselves elsewhere.

We are reminded too that we are passing away, and that what we do must be done quickly, for the places which now know us will soon know us no more. The voices of the fathers and mothers that sang the praises of God in the log cabins of the early settlers are now tuned to nobler songs in the mansions above. And upon us, their descendants, now devolve the weighty responsibilities which once rested on them.

And we should cherish a feeling of confidence in the security of the church. As we walk about Zion, let us note the towers thereof, and mark well her bulwarks and consider her palaces, and then let us tell it to our children, the generation following, that they may see that the Lord of hosts is with us, and that the God of Jacob is our refuge, and be convinced that God rules in Zion, and that "the gates of hell shall not prevail against her."

Again, we should be reminded of the blessings of a pious parentage. "The just man walketh in his integrity; his children are blessed after him." "A good man leaveth an inheritance to his children's children." God, in his providence as well as in his word, teaches us not only that the righteous man is the peculiar object of his regard, but also that "his seed is blessed." This truth is conspicuous in the history of this church. The original members have all been taken to their reward. But very many of the present membership are their descendants or relatives. There are at least three generations of their descendants represented in the present membership of the church, their children, grand-children and great-grand-children, besides great-great-grand-children among the baptized children of the church. Here is one, among many other evidences, that the God of Abraham is a covenant-keeping God. Nearly four thousand years ago he said to the father of the faithful, "I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God to thee and thy seed after thee." And now we, and all the pious descendants of a godly parentage, may join in grand chorus, "This God is our God forever and ever; he will be our guide even unto death."

APPENDIX.

NAMES OF TRUSTEES AND DATE OF SERVICE.

1822. Lewis Martin, Onesimus Whitehead, Wickliff Condit.	1832. A. D. Pierson, Charles Arnold, Peter Wolcott, Isaac Whitehead, Richard Hays.	1841. Lewis Condit, Lewis Martin, A. L. Whitehead, A. D. Pierson, E. O. Williams,
1823. Josiah L. Ward, Isaac Whitehead, Richard Hays.	1833-4. A. D. Pierson, Charles Arnold, Richard Hays, Abner Whitehead, William Thompson.	1842. Peter Wolcott, M. D. Martin, William Radley, Lewis Condit, E. O. Williams.
1824. Lewis Martin, Abner Whitehead, Wickliff Condit.	1835. J. L. Ward, Abner Whitehead, Wickliff Condit, Lewis Martin, Edwin Marsh.	1843. Lewis Martin, John Radley, Jesse Horn, A. P. Whitehead, A. D. Pierson,
1825. Josiah L. Ward, Isaac Whitehead, Richard Hays.	1836. T. O. Meeker, A. D. Pierson, E. O. Williams, Richard Hays, Abner Whitehead.	1844. A. P. Whitehead, A. D. Pierson, Jesse Horn, John Radley, David B. Whitehead.
1826. No election recorded.	1837-8. Wickliff Condit. E. O. Williams, Adna Thompson, A. D. Pierson, Lewis Martin.	1845. E. O. Williams, George Berkly, Lewis Condit, Wickliff Condit, James T. Lenington.
1827. Josiah L. Ward, Lewis Martin, Richard Hays.	1839. J. L. Ward, Edwin Marsh, Benjamin Thompson, Peter Wolcott, Abner Whitehead, Jr.	1846-7. Jesse Horn, George Berkly, Wickliff Condit, Silas Whitehead, James T. Lenington.
1828. Abner Whitehead, Richard Hays, Enos O. Williams.	1840. Lewis Condit, Edwin Marsh, Benjamin Thompson, Abner Whitehead, sen., Peter Wolcott.	1848-9. E. O. Williams, A. D. Pierson, John Radley, Benjamin Thompson, Joseph M. Martin.
1829. Abner Whitehead, Enos Loomis, Alfred P. Whitehead.		
1830. Lewis Martin, Wickliff Condit, Alfred P. Whitehead.		
1831. J. L. Ward, Lewis Martin, Abner Whitehead.		

1850-1.

Wickliff Condit,
E. O. Williams,
Jesse Horn,
A. Baldwin,
Ira A. Condit.

1852-3.

E. B. Pierson,
George Berkly,
Silas Whitehead,
E. O. Williams,
A. Baldwin.

1854-5.

Ira A. Condit,
George Pierson,
Joseph M. Martin,
James T. Lenington,
Jesse Horn.

1856.

No election recorded.

1857.

Dr. Ezekiel Whitehead,
Jesse Horn,
C. Nelson Pierson,
Benjamin Thompson,
Charles Pierson.

1858.

Wickliff Condit,
Philip Condit,
John K. Edgerly,
Enos Osborn,
Charles Pierson.

1859.

E. B. Pierson,
Benjamin Thompson,
Jesse Horn,
James R. Tuttle,
A. H. Whitehead.

1860.

John K. Edgerly,
Dr. Ezekiel Whitehead,
B. M. Edgerly,
Dr. William C. Bracken,
Benjamin Thompson.

1861.

Philip Condit,
Dr. Wm. C. Bracken,
Benjamin Thompson,
John K. Edgerly,
A. H. Whitehead.

1862.

Benjamin Thompson,
John K. Edgerly,
Philip Condit,
J. B. Condit,
Dr. Wm. C. Bracken.

1863.

Edwin Marsh,
James B. Condit,
E. B. Pierson,
Lewis C. Marsh,
C. Nelson Pierson.

1864.

Eben Condit,
Charles Pierson,
E. O. Williams,
J. R. Tuttle,
Jesse Horn.

1865.

J. B. Condit,
E. O. Williams,
Jesse Horn,
J. R. Tuttle,
Charles Pierson.

1866-7.

Philip Condit,
Benjamin Thompson,
S. D. Whitehead,
Geo. C. Harrison,
Edwin Marsh.

1868.

Jesse Horn,
Geo. C. Harrison,
Ira A. Condit,
Benjamin Thompson,
J. R. Tuttle.

1869.

Eben Condit,
R. B. Pierson,
Philip Condit,
Dr. William C. Brocken,
Benjamin Thompson.

1870.

Lewis C. Marsh,
E. B. Pierson,
Enos Osborn,
John K. Edgerly,
Aaron M. Condit.

1871.

John K. Edgerly,
Benjamin Thompson,
S. W. Williams,
David Gray,
Lewis C. Marsh.

1872.

A. H. Whitehead,
Benjamin Thompson,
S. W. Williams,
David Gray,
E. B. Pierson.

1873.

George C. Harrison,
R. B. Pierson,
E. E. Ruton,
E. B. Pierson,
Ira A. Condit.

1874.

E. E. Ruton,
A. W. Horn,
Geo. C. Harrison,
J. W. Berger,
Eben Condit.

1875.

I. B. Williams,
William Pringle,
E. E. Ruton,
R. B. Pierson,
S. W. Harrison,

1876.

S. W. Williams,
Geo. C. Harrison,
Lgwis C. Marsh,
Dr. J. T. Mills,
R. B. Pierson.